

Franciscan Herald and Forum



FEBRUARY

1956

Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

Manager—Albert J. Nimeth, O.F.M.

Editor—Mark Hegener, O.F.M.

Associate—Xavier Carroll, O.F.M.



Published monthly at 5045 S. Laflin St. Chicago 9, Ill., U.S.A., Tel. YArds 7-2100

Entered as second class matter March 23, 1940, at the Post Office at Chicago, Illinois, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1934.

COVER PICTURE: Blessed John of Triora (feast day February 13), symbolizes the history of the Church in China. Today as in 1816 when Blessed John was martyred and for centuries before stretching right back to the time of St. Francis, Franciscans have shed their blood for the Faith in China. "How Red is the Good Earth" in this issue tells the story of Franciscan efforts to Christianize China. The cover picture finds explanation in the article. The picture was drawn by Fr. Humbert. Blessed John of Triora was beatified by Pope Leo XIII in 1900.

OFFICERS OF THE "THIRD ORDER OF ST. FRANCIS IN NORTH AMERICA"

BISHOP PROTECTOR NCWC

Most Rev. Richard J. Cushing, D.D.
Archbishop of Boston

DIRECTIVE BOARD

The Very Rev. Provincial Superiors

EXECUTIVE BOARD

Fr. Adolph Bernholz O.F.M.C., *chairman*;
Fr. Conrad Polzer O.F.M.Cap., *vice-chairman*;
Fr. John McGuirk T.O.R., *councilor*;
Fr. Philip Marquard O.F.M., *secretary*; Wm. E. Corcoran, *consultor treasurer*; Leo Leddy, *consultor*.

EXECUTIVE SECRETARIAT

8140 Spring Mill Road,
Indianapolis 20, Ind.

EXECUTIVE TREASURER

Wm. E. Corcoran, 825 Academy Ave.,
Cincinnati 5, Ohio

PROVINCIAL HEADQUARTERS

The Rev. Fr. Commissaries

1. 645 S. Irwin Ave., Green Bay, Wis. (O.F.M.)
2. 310 E. 24th St., New York 10, N.Y. (O.F.M.)
3. 1615 Vine St., Cincinnati 10, O. (O.F.M.)
4. 135 W. 31st St., New York 1, N.Y. (O.F.M.)
5. 1434 W. 51st St., Chicago 9, Ill. (O.F.M.)
6. 133 Golden Gate Ave., San Francisco 2, Calif. (O.F.M.)
7. Commissariat of the Holy Land, Brookland, Washington 17, D.C. (O.F.M.)
8. St. Mary Seminary, Lemont, Ill. (O.F.M.)
9. 220 37th St., Pittsburgh 1, Penn. (O.F.M. Cap.)
10. 1916 N. 4th St., Milwaukee 12, Wis. (O.F.M. Cap.)
11. 754 Gun Hill Road, New York, N.Y. (O.F.M. Cap.)
12. 806 11th St., Altoona, Penn. (T.O.R.)
13. Third Order Villa, Garrison, New York (O.F.M. Cap.)
14. St. Mary's Minor Seminary, Crystal Lake, Ill. (O.F.M.C.)
15. St. Mary's Friary, Minoa, New York (O.F.M.C.)
16. 461 Richmond St. N.W., Grand Rapids 4, Mich. (O.F.M.C.)
17. St. Francis College, Loretto, Penn. (T.O.R.)
18. 215 Somerset St., New Brunswick, N. J. (O.F.M.)
19. 225 Ackerman Ave., Clifton, New Jersey (O.F.M.)
- EAST
- 20a. Silverside Road, Wilmington 23, Del. (O.F.M. Cap.)
- WEST
- 20b. 1541 Golden Gate, Los Angeles 26, Calif. (O.F.M. Cap.)
21. 4848 Ellis Ave., Chicago 15, Ill. (O.F.M.)
22. 212 Lafayette St., Newark, New Jersey (T.O.R.)
23. St. Hyacinth Seminary, Granby, Mass. (O.F.M.C.)
- 24a. 2010 Dorchester St. W., Montreal P. Q., Canada (O.F.M.)
- 24b. 2080 Dorchester St. W., Montreal P. Q., Canada (O.F.M.)
25. 680 Bushwick Ave., Brooklyn 21, N. Y. (O.F.M.)
26. 460 8-E Ave., Limoilou, Quebec, Canada (O.F.M. Cap.)
27. 4160 Lorain Ave., Cleveland 13, Ohio (O.F.M.)
28. Regina Cleri Seminary, 2107 McIntyre St., Regina, Sask., Canada (O.F.M.)
29. 4 Ponus St., New Canaan, Conn.



FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

FEBRUARY, 1956

VOL. XXXV

NUMBER 2



Franciscus Franciscet!

YEARS AGO AN ARTICLE APPEARED in one of the journals captioned "Franciscus." The tenor of the article was that the world today in its pain is badly in want of Franciscanism. It needs to be Francisized. *Franciscet Franciscus!*

Today especially do we need the forthrightness of Francis to point the way to God and the meaning of religion. Just the other day Will Herberg, one of America's foremost Jewish theologians, who has contributed some solid thinking to the soggy morass of sentimental religion, let fly his fowling piece at what was soaring to be an American religious revival. He brought it down too.

Said Mr. Herberg: The pretended religiousness of our secular society is a sham, a false facade. The religious front has little relation to the actual standards by which Americans live. *Religion*, says Mr. Herberg, *has come to mean the last garment one puts on in his climb to social prominence and respectability.* It is something you ought to have if you have faith in the "American Way of Life." He cited Mr. Eisenhower's statement that "our government makes no sense unless it is founded in a deeply felt religious faith—and I don't care what it is" as a perfect example of current "sociological" religion.

Too many Americans have only a mere "belief in believing, a faith in faith," without any regard for the actual content of faith. God, says Mr. Herberg, becomes a public utility to support conformity. Wake up, he said, "it is time for God to intervene." Otherwise *religion in America will become merely a disguised form of secularism, U.S.A. style.*

The U.S. needs to be Francisized the way another generation was brought back to divine love by his life and work. Faith the people of the 13th century had. Charity they had lost. But even the faith was dissipated, watered down,

weak from wanting exercise—like a convalescent who stays in bed too long. When the world was growing cold, the liturgy says, St. Francis was sent by God to warm it.

So the faith today in America. Speech makers, politicians and clergymen keep harping back to the faith of the founding fathers who wrote our constitution and bill of rights. But even that faith has been dissipated. Charity has been lost.

We need that divine charity which we Catholics call sanctifying grace. That supposes the keeping of the commandments. Any other religion is the religion of philanthropy, the religion of secularism—U.S.A. style.

Divine charity gives us that appreciation of the place God holds in human affairs, and above all appreciation of the way God has identified himself with man, our fellow man as well as ourselves.

This appreciation Francis caught sight of, while the world about him was bent on achievement. This appreciation of the place of God among men set Francis afire and taught him to serve God in man.

Francis was the man who saw God again and taught men to see God again. Francis was the man, who seeing God, was consumed with love for him and set people about him afire with that love. Francis became a living example of the faith to his day and age—the man who understood the lessons of the Faith and lived accordingly.

TO FRANCISIZE THE WORLD TODAY means a fresh idea of what it means to love God in daily life. God created us in his image and likeness, and God is love. We are, therefore, made in the image and likeness of love itself. And so when the Second Person of the Blessed Trinity, our Lord Jesus Christ, summarized the rules of life for us he stated it simply: Love. Love God with all your strength: mind, heart, soul; love your neighbor with the same solicitous love you have in looking out for yourself. More simply: If you love me, keep my commandments. And still more concretely He identifies himself with every human being and asks us to love "the least of his brethren" because what we do to the least we do "to Me."

Francis learned to see Christ in the leper, and presently to realize the Reality of the Blessed Sacrament. He went on to realize how Christ honored our nature in the Incarnation, how Christ rated such as himself worthy of his blood in the Redemption, worthy to be members of his mystical body.

What Christ so loved, he had to love. What Christ loved to such a degree, he had to love with all means that could make his fellow men worthy of such Divine favor.

That is what St. Francis gave to his world. His world had the treasure of the Faith and a degree of the virtue of faith, but it had not charity. He gave the world a new insight into certain mysteries of the Faith which give life, and all the activity of man for God and man, sense and consistency. Franciscet Franciscus! Francisize our generation. By your prayers obtain an outpouring of your spirit, shaping the souls of men more and more into your winning and loving likeness in all the beauty and gentleness and self-sacrifice of the Divine Master!

How Red Is the Good Earth?

by MARK HEGENER O.F.M.

At Wo-Lu Station, the border mark between Red China and Hong Kong, Bishop Alphonsus Ferroni O.F.M. crossed from slavery to freedom on September 17, 1955. Pictures of the skeleton of a man being carried across the bridge by Father Poletti and the British officer appeared in all the papers. From an indomitable spirit, all the Bishop could murmur was "They didn't take away my mind."

L EFT IN RED CHINESE PRISONS at this writing are about 30 foreign Catholic missionaries. Nine Americans. Three of the nine Americans are Franciscans of Sacred Heart Province (5): Most Rev. Bishop Ambrose Pinger O.F.M., Frs. Fulgence Gross O.F.M. and Cyril Wagner O.F.M. All three have spent more than twenty-five years in China.

Of the 27 sees in China entrusted to the Order of Friars Minor, in none that we know are the ordinaries on a free footing. Yet the Church's hopes were high right after the war when some 17 vicariates were established as dioceses in 1946. Immediately after that the communist invasion took over and the whole work of the Church during the past half century or more seems doomed to destruction, at least externally.

Our front cover pictures Blessed John of Triora, a Franciscan who was martyred in China in 1817 and beatified by Pope Leo XIII in 1900. The blood of martyrs, says the ancient saying of Tertullian, is the seed of Christians. And if China seems recalcitrant

to Christianity, then the blood that has been shed on its good earth must eventually bring forth a flourishing and fresh church. For the good earth of China is red with the blood of martyrs. Not only edifying but encouraging is the history of the Church in China with the many martyrs who have won their crown there. And glorious indeed is the history of the Franciscans in China.

Franciscans Penetrate The Bamboo Curtain

Though at the moment the future of the Church is disheartening, still never has a forward step been made in China that has been lost altogether. An inch here, a gain there. There has always been an Iron Curtain and the Friars were the first to penetrate it.

St. Francis died in 1226. The great Ghengis Khan died in 1228. St. Louis of France became king at the age of nine in the year in which St. Francis died. The threat to Christendom for two centuries was the Mohammedan. Now suddenly, like a bolt from the blue, the Mongols appeared. In the

thirteenth century, says Christopher Dawson, "the Wheat had mastered its own barbarians and was now pushing forward the frontiers of Christendom against Islam, which was the only enemy that it still feared. Suddenly, without the least warning, an army of unknown barbarians appeared, in the spring of 1222, on the south-eastern borders of Russia. In the words of a Russian chronicler: 'For our sins, unknown tribes came, none knows who they are or whence they came—nor what their language is, nor of what race they are nor what their faith is—God alone knows who they are and whence they came out.' " Today from a once scourged Russia comes the Red scourge!

Less than thirty years after the death of St. Francis, King St. Louis of France chose a Franciscan friar to be his principle envoy to the Mongol Empire of the Great Khan—before Marco Polo was ever born. This attests to the rapid growth of the order and to the full confidence in the friars for carrying out a very difficult mission.

The man King St. Louis selected was Friar William of Rubruck, who left Constantinople for the Crimea in the spirit of 1253 and thence made his great journey across Asia. His account, providing "the fullest and most authentic information on the Mongol Empire in its pre-Chinese phase that we possess," has been transplanted in the newly published *Mongol Mission* edited by Christopher Dawson.

First Mongol Mission

But even before Friar William of Rubruck, Pope Innocent IV sent Friar John of Plano Carpini on a mission to the Emperor of the Tartars, the Great Khan, in 1245. Friar John succeeded in his mission and brought back from

the Great Khan a reply, translated for *Mongol Mission* from the Persian. In it the Great Khan calls the Pope and his messages "impudent" and wrote in such a ferocious style that it makes it all the more astonishing that the barefooted envoys should have lived to tell their tales.

Friar John was sixty-five when he set out to face unpredictable perils "without any knowledge of oriental languages or any resources except his faith." But his mission was nothing less than the preservation of the Christian world against the Tartars, who in the time of Ghengis Khan had "perhaps succeeded in destroying a larger portion of the human race than any modern expert in total warfare."

So the sense of apprehension that the Christian world has with it today is by no means new. It has always been threatened from enemies without. There has always been an iron curtain, with vast and threatening armies behind it, and all the achievement of Christianity developed in that constant knowledge.

In 1279 Friar John of Monte Corvino, then thirty-two years old, was sent to the East with several other friars, by the Minister General of the Order, Bonagratia Tielci. This was a continuation of a series of efforts to reach the great Empire, broadly spoken of as Tartary, Turkestan and Persia. The disaster to the Christian arms at Leignitz in 1241, had opened the eyes of Europe to a great Danger. Gregory IX had called the Dominicans and Franciscans to preach a crusade and to enroll armies, so much did the old militant spirit of St. Bernard survive.

More effective by far was the spiritual effort, inspired by the rich genius of St. Francis himself and living on in his sons, to *strive rather to win to*

Christ the very enemies themselves of Christianity. The efforts of John of Plano Carpini and William Rubruck were mainly to pave the way for subsequent missionary enterprise.

Archbishop of Peking: 1307

John of Monte Corvino went with letters for the Emperor of Persia and the great Khan of China, but his definite intention was to preach the Gospel. After ten years of preaching with little success, John returned to Italy in 1289 with letters from the King of Armenia and the Emperor of Persia, intimating their readiness to enter into relations with the Holy See.

The Pope of the day was Nicholas IV, the same Jerome of Ascoli who had succeeded St. Bonaventure as General of the Franciscans. He was the first Franciscan Pope, and like a true son of St. Francis, was deeply interested in the foreign missions. Moreover he knew something of the East, having been there as Legate of the Holy See. He it was who, after hearing from John, the wonderful possibilities of spreading the kingdom of God among these Eastern peoples, sent him back again with many introductory letters, including one to Kublay Khan, the great Emperor of China himself.

John with several companions, set forth at once. How widely and strongly the flame of missionary ardor was alight in the order is shown by the action of the saintly old man, Blessed John of Parma, who at this very time left his solitary home at Greccio, in which he had lived for thirty years after resigning the Generalate of the order, and set out for the East, but his life-work had been well done already, and he got only as far as Camerino, where he died holily as he had lived.

By 1291 John was moving south-

ward and entered India. He had with him two companions, Nicholas de Pistorio, a Dominican, and Peter Lucalongo, a rich and very devout merchant. For thirteen months an energetic apostolate was carried on and at Maliapor near Madras, the first Christian church was set up and dedicated to St. Thomas the Apostle. John pushed on to China, reached Peking and handed the Papal letters to the Great Khan. John found him quite well disposed toward Christianity, but *nimis inveteratus in idolatria*—an inveterate idolater. There was hardly hope for his personal conversion. John immediately began to build a church and recognized at once the need for a native clergy. "I have bought some forty boys," he wrote, "between the ages of seven and twelve, the children of pagans and entirely without instruction of any kind, and have baptized them and taught them Latin and our rite." From this group he had the beginnings of a seminary.

So well did the work go on that by 1307 Clement V made John Archbishop of Peking; seven Franciscans were consecrated Bishops at Rome with orders to proceed to Peking, consecrate John as Archbishop, and then place themselves at his disposal as suffragans. Of the seven, only three ever reached Peking alive.

Decline and Determination

The work was established as firmly as this mutable world allows; the missions in China continue, and to countless souls in the course of these six centuries have come the saving light of faith and life of divine grace and the knowledge of Jesus Christ. John died in his eighty-first year, in 1328.

After so successful a start in China, ultimate victory seemed assured. But the Black Death struck Europe in the

(See page 41)

Poverty

by MAXIMUS POPPY O.F.M.

Our approach to the allegories of Giotto in the present serial is, of course, religious. Step by step we follow the artist's thinking about the three evangelical counsels. Still, an occasional glance over his shoulder while he is at work has its uses too. Call these brief excursions art notes, if you care; at any rate, they afford an incidental pleasure to those whose tastes run that way.

Why, for instance, did Giotto choose such a shallow stage for the large array of actors in

each of these dramatizations? He had no choice in the matter; but you will agree he made a virtue of necessity. It was to be the artist's prize work in a favored but difficult location, directly over the tomb of St. Francis. Imagine four vaulted fields converging concavely from four directions to a point over the main altar. That explains the triangular lay-out. The decorative borders pursue the architectural lines of the ceiling and at the same time frame the several frescoes.



THE ALLEGORY OF POVERTY is the most popular of the cycle to judge from the printed reproductions in treatises on Christian art. From the standpoint of composition it excels the other three in the way the various groups, each representing a phase of the central idea of poverty, support the chief actors of the drama. Another explanation of its popularity (and this touches our main business) is the prominence of St. Francis in the picture. It is tempting indeed to take a detail out of context in order to fea-

ture the Saint himself. And then you will find under printed reproductions, legends such as, *The Little Poor Man of Assisi* or, *The Espousals of St. Francis to Lady Poverty*.

In the artist's design, historical Francis is almost incidental to his theme which is the Gospel counsel of poverty.

Focus your attention first and foremost on the key figure of the composition to right of center—*Sancta Paupertas*. The artist painted this label into the stone ledge at the feet of Pov-

erty besides placing the polygonal halo around her head to signify her figurative role. The expressive mien, the peculiar drapery, the gesture, and even the indifferent vegetation below and above the figure—all this has spiritual significance.

Poverty's trousseau is hardly like our idea of a bride's, nor even like those worn by the brides of Christ about to take the veil in a religious order. And her abode! A stark, rocky ledge. Her dowry, thorny brambles that will worsen her already tattered robe. Do you get the insinuation of the hardship inherent in a way of life such as this, freely chosen?

But then, when you look up above the head of Poverty you will discover that the very roots of this thorny underbrush burgeon out in delicate flower. Yes, there are consolations and spiritual compensations — the "hundredfold in this life" promised to the closer following of Christ. But these compensations follow only after actually walking much of the hard way; after virtue has been acquired by faithful practice.

St. Francis himself cites this experience of the bitter-sweet in virtue in his Testament: "When I was yet in sin, it seemed to me an intolerably repulsive thing to see lepers, and the Lord himself drew me into their midst and I worked with compassion among them. When I came away from them, what before seemed bitter to me, became for me a source of sweetness in soul and body."

The central action of the picture represents St. Francis discovering the neglected lady and engaging himself to her, while Christ himself witnesses the pledge of troth and nods divine complacence. Lady Poverty, emaciated and not too comely, seems to say wistfully, the gesture of her left hand

lending support to her misgiving: "Will he remain true, cut off so completely from the prospects of security?" And too, the couple appears quite forsaken in their bold adventure—no music, nor well-wishes to offer flowers or wedding gifts. Quite the contrary.

The almost normal reaction to the concept of voluntary poverty on the part of the world divorced from the faith and even of the worldly Christian, is just as it is pictured here. As though the rigors inherent in poverty were not quite enough, there are also the liabilities from without: misunderstanding, condescension, indifference and even antagonism. Antagonism to the ideal of poverty? That is not so surprising when you recall how Francis fared at the papal court when he sought the approval of his rule; or, how St. Clare had to hold out stubbornly until her dying breath for the right to live in poverty without the financial security the orders of nuns in her day usually were guaranteed. Misunderstanding, this, to be sure; but in the century of Francis the new Friar Orders were bitterly antagonized and had a fight on their hands to uphold their right to complete poverty.

In our picture these turbulent currents of thought are dramatized for us. You see a boy aiming a stone at Lady Poverty, while another wields a stick; and a dog, true to his dog nature, adds his barking disapproval in the general hullabaloo. From the world's point of view the poor in spirit are anything but blessed; at best, a necessary nuisance and, at worst, crazy for embarking by choice upon such a way of life. In the very city where this painting was done, who was set down as slightly daft for exchanging the trappings of his station in the society of Assisi for a peasant's tunic, hood and hempen belt?

But then too, Heaven is as sure to second with divine favor the noble enterprise that wins only scorn from the world. Giotto's graphic poem gives you a glimpse of Heaven's blessing. The glorified Savior comes in person to bless the holy union. With him are the heavenly retinue of angelic virtues lending the encouragement and support which the world withholds. These heavenly forces are Faith, Hope and Charity with their celestial attendants. A noble wedding company, after all!

Nearest to the hand of Poverty, gesturing diffidently, is Faith. She gives assurance that Christian poverty, even the heroic kind, is possible on supernatural grounds. At the same time she proffers the ring of fidelity. Yes, poverty is not only possible. It is comparatively easy when espoused for the love of God—a suggestion prompted by Charity identified here by her wreath of roses, a living flame springing from her brow, and the heart in her hand.

The heavenly spirits look upon us mortals as of the household of God, and therefore are eager to enlist our interest in the Gospel ideals. They make it their business to relay God's call to men and women here below.

Thus, one angel prompts a promising young man as though saying to him: "Look here, young man! Here is an ideal worthy of your mettle!" Unlike the rich man of the Gospel, this fellow's response is generous. He doffs his mantle, the token of his station in society. Promptly, another angel accepts the token to carry it aloft to heaven as a deposit against the final accounting. The much or the little of the sacrifice is not the important thing, but the will to forgo. St. Francis must have had this principle in mind when writing his rule of the Friars Minor. He tells the novices

about to quit the world: "If they cannot do this (sell their property and give it to the poor), their good will suffices." (Chapter II)

The actors to the right register quite different reactions to the same call from that of the young man. One of these is cast in the role of a typical worldling. The artist identifies him by the falcon on his wrist—a favorite medieval symbol of the *bon vivant*, the club man, or member of the sporting fraternity. Engrossment with the good things of life may, and often does, degenerate from indifference to the supernatural to downright hostility. This man's mien and gesture seem to reflect contempt.

Less extreme but just as unfavorable is the attitude of the man wearing the cloak and hood of a monk. He clutches his wallet to his breast in pained discomfort as the angel tries to engage his attention to the central scene. The presence of a monkish figure in this painting is a bit puzzling until you recall the character of the religious orders and their traditional type of poverty before St. Francis and the other Friar Orders came on the scene. The individual monk was indeed personally dispossessed; not so his monastery or abbey. Understandably too, if they were to fulfill the mission of their orders. The point in the picture is that this monk is gravely concerned with his personal security.

Thus, between the vow of absolute poverty of Francis and his order on the one hand, and the vow as it is legitimately modified in all other convent orders on the other, there is a wide range of action open for the virtue of detachment and poverty of spirit. Yes, even among convent Religious there are the practicalities of every-day living with its entailments. The sense of insecurity is a normal and natural urge

which may well be in conflict with the call of grace to greater personal detachment. Yes, the vow of poverty itself may be watered down by a legalism that leaves very little room for the practice of virtue.

Giotto gives further evidence of his insight into the workings of the spiritual life by projecting the scene of the espousals upon the back drop of calvary—the motivation for poverty. You see the naked ledge of stone; the thorns; Poverty herself with arms extended in cruciform fashion; the mockers and railers. All are reminiscent of Calvary, even to the wound of Our Lord's right hand reproduced in that of his servant Francis.

The meaning of all this? Poverty, in the sense of mere physical lack of the world's goods, is definitely not a good nor a beautiful thing. It is not desirable for its own sake. Nor was it like St. Francis to lose his heart for an abstraction. Rather, it was the Christ of the Gospel who attracted him. The Gospel showed him Christ poor from the crib to the Cross. Forthright and literal as his faith was, Francis made the following of the poor Christ and of his poor mother his own rule of life, and eventually the way of life for his brethren.

Down to the last expert touch Giotto's picture of poverty and truth run close together. Picture and reality culminate in the promise of a special reward in Heaven for embracing poverty "for the sake of the kingdom of God."

There is action even in the apex of the triangular space of the fresco. Note how two hands reach out from the heavenly abode to accept from the angels the few tokens of the legitimate good things the servant of God was willing to surrender—house and home, purse and finery. ●

GOOD EARTH

mid-fourteenth century, decimating population and religious convents. Besides that, the Mongol dynasty fell to the Saracens and Mohammedans. Trade routes were cut off, making it impossible to send new recruits to China. Gradually the missions declined to nothingness, almost as the object lesson of mission decline we have in the missions of California.

Strangely enough, new attempts to enter China came not from Europe but from America in 1545 when Fr. John Zumarraga O.F.M., the first Bishop of Mexico and the one to whom Juan Diego showed his tilma after the vision of Guadalupe, turned his eyes to China. Though he was already a man of seventy, he was heroically resolved to renounce his diocese of Mexico City and work as a plain missionary in China. The martyr's crown was his goal. But he died before his holy resolution could be carried out.

Impossible to relate the heroic work, the sufferings and the persecutions which the Franciscans sustained since 1600, when China was finally re-entered. We can only take seven-league boot strides through this glorious mission history and single out a Franciscan who symbolizes the burning desire to convert the pagan, the sufferings undergone by the many missionaries, and the indomitable will that continues to be the one element the Reds can never destroy. For a complete history, compiled and briefly written, see Fr. Marion Habig's *In Journeyings Often* (Franciscan Institute, St. Bonaventure, N.Y.) 1953.

Bl. John of Triora: 1816

John Lantrus was born March 15, 1760, at Triora, a town of the province

(See page 43)

GIOTTO DI BONDONE 1276 – 1337

A little over 600 years ago Giotto di Bondone died at Florence, Italy, a celebrated painter of the frescos that adorn the basilica of Saint Francis of Assisi, depicting his life in fact and allegory, and incidentally founding the modern school of realism in art as distinguished from Byzantine formalism.

He is only one of the many personalities in the various fields of art who have drawn from St. Francis the inspiration for both their art and their life. For Giotto not only painted the life of St. Francis with a deeply sympathetic grasp of the mystic and romantic motives involved, but he lived out his life as a Tertiary son of St. Francis.

Among his most celebrated works are precisely his murals in the upper and lower basilicas of San Francesco at Assisi, the murals of Santa Croce in Florence, the Christ series in the Chapel of the Scrovegni at Padua, and his Dante in the Bargello palace at Florence.

But his work is scattered liberally throughout Italy. Lombardy, the March of Ancona, Rome and Naples enjoyed his work, besides Umbria and Tuscany. Everywhere he found followers and imitators among men whose names have come down to posterity—Giotto, Giovanni da Milano, Taddeo and Bernardo Gaddi, Orcagna, Stefano and many others. Indeed all the paintings of fourteenth century Italy is dominated by his influence.

He also distinguished himself as an architect. The beautiful campanile of the cathedral of Florence was designed by him.

It is said of him among other things that he could draw circles freehand with a perfection which no compass could surpass. Giotto's O became proverbial.



Giotto also illustrates in his life the oft-proved fact that poverty is no bar to merit and fame. He was a shepherd lad in his boyhood. One day Cimabue, also a painter and Tertiary son of St. Francis, came upon him as he was drawing pictures of his sheep on bits of slate with a sharp-pointed stone. The natural aptitude of young Giotto so struck the older artist that he made the lad his pupil.

Giotto was born in 1276 and died January 8, 1337. His body was entombed in the cathedral of Florence. A marble relief of him, by Benedetto da Majano, serves as his memorial there. ●

of Port Maurice in Liguria in northern Italy. He entered the order of Friars Minor, was ordained and held responsible posts in the friaries in Rome at an early age. But he wanted to go to the Chinese missions. When permissions were finally granted, he left at once and landed at Macao, the Portuguese port near Canton in southeastern China. For sixteen years he worked in the provinces of Shensi and Hunan, the only priest in this vast territory. Christian communities established centuries earlier had gone to ruin; his task was to re-establish them. The prayer and fastings our Lord said were necessary to drive out the evil spirits were the weapons Blessed John used.

Miracles were attributed to his intercession: at the sign of the cross a perennial fountain of sparkling water welled up from a completely dry fountain; he foretold a pagan's death by a poisonous snake-bite because the pagan intended to strike the priest. The event happened as prophesied.

Persecution plagued the Christians again. Fr. John was thrown into prison for seven months, loaded down with irons on neck, hands and feet; dragged along on a cross, because he refused to trample on it. Finally led to execution, he prostrated himself five times to show his adoration of God. Flung on a cross and tied to it, he was

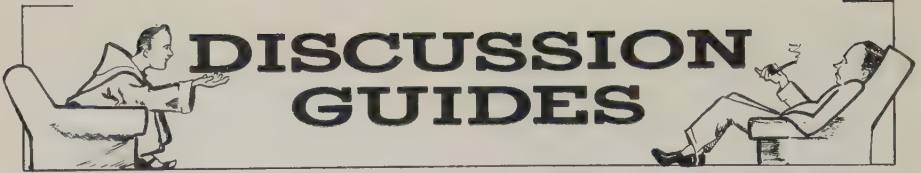
finally martyred by strangulation on February 7, 1816. Miracles followed his death. His body was brought to Rome and Pope Leo XIII enrolled his name among the Blessed in 1900.

Since 1900, at least thirty seven Franciscans have been martyred in China. We say "at least" for only God knows the actual number since we are not certain even where some of the missionaries are. For our own Bishop Ambrose Pinger O.F.M., the official "Annuario" O.F.M. comments on present place of residence: "Nescitur!" It is not known.

Stories have filtered through and brief messages have been received which indicate the sufferings our modern martyrs endure for the faith of China. As no prayer is uttered in vain, so no suffering is born in vain; so no blood is shed in vain. But the martyrdom-history of China does indicate the immense amount of suffering that has to be made up in the members of Christ's body to win for souls in the possession of the Evil One the gift of faith and to keep that faith firm.

In the spirit of St. Francis let us pray for the conversion of the infidel and ask God for a speedy return of our missionaries held in Chinese prisons together with a new era for the many missions which are now in the hands of Red Chinese.

The term of your subscription is noted on the wrapper of your FORUM. Thus 59 DE would mean that your subscription expires with the December issue 1959. Your receipt for subscription is advancement of expiration date. Please allow three weeks to process a renewal. In case of change of address, send old address and new.



TEXT: "If you wilt be perfect, go, sell what you have, and give to the poor, and you shall have treasure in Heaven; and come, follow me. . . . Amen, I say to you, with difficulty will a rich man enter the kingdom of Heaven" (Mt. 19, 21-24).

"There are many people that devote themselves to prayers and devotions, and practice bodily restrictions and afflictions of many kinds, but a single word that seems offensive to their person or at anything taken away from them, they are quickly scandalized and upset" (Words, 191m).

SUBJECT: *Spirit of Poverty should influence our relation to all men.*

1. *Why was poverty so important to St. Francis?*
2. *What was the keynote of Franciscan poverty?*
3. *Why is the poor man more likely to move the hearts of others to good than the rich?*
4. *How should the spirit of poverty affect our relations in business, school and recreation?*

TEXT: "If any man wishes to be first, he shall be last of all, and servants of all (Mk. 9, 34).

"Blessed is the servant that is no more elated at the good which the Lord says and does through him than at that which he says and does through anybody else. It is sinful of a person to be more set on receiving from his neighbor than he is willing to give himself to the Lord God" (Words, 191p).

SUBJECT: *Our Vocation—to be servants of all men.*

1. *Why does the Holy Father, the visible head of the Church, sign himself "The servant of the servants of God?"*
2. *We speak of officials as being "public servants." What does this indicate regarding the true position of those who rule?*
3. *If this is true for those in authority, what is necessary for us as tertiaries?*
4. *Decide a definite way in which we can consciously be a servant to another or others. "And blessed is the servant who is elevated through no will of his own and is always minded to keep at the feet of the rest" (Words, 191s).*

Way of the Cross

OF THE INTERIOR LIFE

Fourteenth Station

Jesus Is Laid in the Tomb

1. We know nothing of the emotions of Mary, of the holy women or of the faithful disciples when the body of Jesus was carried to the tomb. Nature feels the most violent torments when the body of a loved one comes to the moment of final separation and disappears forever from mortal view. Grace and faith offer the consolation of the resurrection, of the new life, which will not know separation. Then "death will reign no longer" (Tom. 6, 9), and "God will wipe away every tear . . . and death shall be no more, nor mourning, nor crying, nor pain" (Apoc. 21, 4).

It is true that grace does not destroy nature nor natural feelings; but grace, faith and hope had thus to dominate the soul of Mary, that the tomb—which brought an end of the suffering, the insults, and the tumult of that awful day—the tomb had to be for Mary a refuge, an oasis of peace and tranquility.

All is over. The work of redemption is ended. Her Jesus does not have to suffer more. He will rise again on the third day as he said. He will also ascend into Heaven, where he will no longer be visible to human eyes. But he will remain upon earth under the form of the consecrated host in the Sacrament of his love; he will also remain in the Mystical Body of which she is the mother. Therefore he will remain in her mystical bosom, in her soul united intimately with Jesus, and through Jesus with the Father and the Holy Spirit by whom she conceived.

She will have Heaven in her soul. For Mary there will be no separation. Only perfect vision will be missing, which will come on the day determined by the Father when her work on earth will be finished, when she will go to reign forever in Heaven with Jesus.

2. What peace comes forth from the tomb of Jesus following the noisy tumult of the Way of the Cross, and the tortures of the last agony. Now all is quiet. The forces of nature resume their normal function. The body of Our Lord is at rest. His spirit has gone towards the light.

What peace also comes forth from the tomb of nature at the end of the purgative way! Sins forgiven and atoned for no longer return to disturb the peace of conscience. The passions mortified, purified, ordered and directed towards their true end, which is God, have ceased their noisy clamor and agitation. At last all the powers of soul and body desire only the one true Love:

*"O God, my God, thee do I seek,
My soul thirsts for thee,
My flesh yearns for thee"*

(Ps. 62, 2).

The storm of illusion and delusion is over, and God has become the sole object of every desire. All else generates only contempt, disgust and indifference. God alone! This is the motto of the soul at the end of active and passive purification.

O what peace reigns when the passions are stilled. After the surging

waves of desire have subsided, the ordered soul resumes its peaceful course in aspiring to Heaven for which it has been created and where alone it can find peace.

The body is also at peace. By its submission to the spirit it has become, as it were, spiritualized in the full communion of its tendencies and affections. The spirit has found God and in God the whole man is at peace.

O what peace, desirable peace, emanates from the tomb!

3. The spirit went forth in search of light, the full light of infinite Truth. But how often it got lost through following the false paths of the senses, which did not lead to the infinite, but too often blinded the spirit by their false light.

How often the spirit erred through following imagination and fancy, which held up false ideals, that produced only illusion and sin. Reason too, with its limited concepts, cold, abstract, and incapable of satisfying the thirst for infinite Love, showed itself powerless to lead to the fullness of Truth.

In the school of Jesus, on the other hand, the spirit learned that the way leading to truth and to full light is the way of humility, of obedience, and of death on the cross. Man has to die to the senses by daily mortification in order to live according to the spirit; he has to die to his imagination by renunciation and the surrender of himself to God in obedience to the will of the Father; he has to renounce his personal judgment, his limited ideas; he has to pass through darkness, the night of the spirit, absolute powerlessness, until dead to nature he is alive in Christ, in sharing the infinite vision, which alone can give the fullness of truth.

"I am the Way and the Truth" (Jn. 14, 6). Only he who is united to Christ, follows his example, listens to his word, and dies to self, will arrive at the fullness of truth. In that truth he will find the peace of his intellect, which is made for infinite vision, which alone can satisfy the aspirations for the full light of truth.

4. Tombs are associated with the idea of death. Not however the tomb of Christ; for there one feels that life begins. From the tomb of Christ comes peace. From it comes light. From it comes life itself.

The soul feels the need of entering the tomb of Christ also in order to find life. O to die, not to be oneself with one's misery, with one's weakness! And then to live in Jesus, by rising with him and in him, to the new life, to the infinite light to infinite love! "I am the Way, the Truth and the Life."

From the very beginning of the spiritual life the soul longed for this intimate union with Jesus. She perceived that in this union alone lies the answer to the infinite desire for love of the soul made for God. But the more the soul made progress, the more she felt that her natural life was an obstacle to the fullness of life, her finite love an impediment to infinite love. She became convinced that it is necessary to lose one's life in order to find it: "He who loses his life for my sake will find it" (Mt. 10, 39).

To find life and the fullness of love it is necessary to die to self and to live in Christ. It is necessary to pass through the tomb of nature in order to live supernaturally in Christ, and in him to participate in the exchange of infinite love of the Father and the Son in the Holy Spirit.

The life of Jesus did not end with the tomb, but from the tomb it came

(See page 51)

St. Francis and Joy

by Albert Nimeth O.F.M.

Joy is not a virtue in the strict sense. It is rather a fragrant aroma, a spring charm on the way of St. Francis. Francis was gay and joyous by nature. As a youth he was full of the joy of living. After his "conversion" this characteristic was translated into the spiritual and supernatural realm. At every step he took in this new vocation we note an ever increasing joy of mind and heart. His entire life was attuned to the basic note of joy.

Sad-sack World There seems to be a lot of sadness in the world. Everywhere one turns he sees faces taunt, withered, tormented by fear. We see dull, lackluster looks that seem to shout at us: "Don't speak to me about joy. It is an illusion." Is that so! God did not mean us to spend a glum existence. He meant us to go through life with a song on our lips and melody in our hearts.

Little Joys If we get the dust out of our eyes (many times it is gold dust that blinds us) we might begin to see the countless little joys in life. Start with the premise of John Duns Scotus. When God decided to create, he had in mind first and foremost to create Christ. Christ was to serve as the prototype of all other creatures. Just as a prism splinters the sunlight into the colors of the rainbow, the creative love of God splintered the

perfection of Christ and fashioned whole kingdoms according to Christ's perfections. Everything we lay eyes on enshrines a captured spark of the perfection of Christ.

Motif St. Francis was so thoroughly imbued with this idea that he considered everything in the world a kind of sacramental. It was with sincere glee that he could say "Sister Water, Brother Fire, Brother Wind, Brother Sun." These things reminded him of his Big Brother, Christ. Everything in nature spoke to him about God, because they were footprints of his Creator.

Deeper Reason A more important source of his joy was a realization that he was at peace with God. He was doing God's will according to his lights. What did it matter then there should be physical suffering or material privation? It was God's pleasure that mattered. "If anyone is troubled," says St. Francis, "he ought to get right up and pray and insist on staying in his sovereign Father's presence." And again: "Spiritual cheerfulness proceeds from a clean heart." Capsuled in the Third Order rule is this formula for genuine joy for it is designed to keep us close to God and indicates how we are to use God's creatures as stepping stones to our Creator.

Which Twin the Greater?

by DONATUS GRUNLOH O.F.M.

Blessed are the poor in spirit for theirs
is the kingdom of heaven (Mt. 5, 3).

REPEATEDLY IN THE GOSPEL OUR LORD reminds us of the truth that we have not here a lasting home, that we are pilgrims in this world. Our true home is in Heaven. Surely we can expect a warning about becoming too much entangled with the goods of this world. "Lay not up for yourselves treasures on earth where the rust and moth consume and thieves break in to steal. But lay up for yourselves treasures in heaven where neither rust nor moth doth consume and where thieves do not steal." This poverty which Christ preached is not to be merely a giving up of the goods of this world. Material riches must be replaced with spiritual and heavenly riches.

In the very first beatitude Christ promises happiness and blessedness to the poor. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Striving for perfection, as every Christian must do, means growing in love of God. But the more one has his heart entangled with material goods, the less room there is for God. Hence to make room for God any *attachment* to material things must be broken.

Obviously, the beatitude deals with poverty. They are blessed and happy, Our Lord says, who keep their hearts free from undue attachment to worldly

goods. Christ declares blessed not only those who are actually poor, but those who are "poor in spirit." *This includes those who are content with their state of poverty as well as those who, though rich, nevertheless keep their heart and mind free from attachment to material goods.* Thus unencumbered by the goods of this world the soul is free to lay up for itself treasures in Heaven. And almost a necessary companion of the lack of material goods is poverty of social position. The poor usually have few friends and, as a rule, they are not high on the social ladder. Honor and power ordinarily steer clear of the economically poor.

St. Francis and Poverty

Remarkable as it may seem St. Francis, in agreement with Sts. Jerome, Ambrose, Augustine, Gregory and other Fathers of the Church, understood this beatitude to refer to humility and poverty. And it is almost impossible to separate the two virtues. For if one is poor in spirit he is expected to admit his lowly position. And this admission is an act of humility. If one is humble he will be detached from earthly honors and riches, for these tend to make a man proud.

St. Francis explains the words "poor in spirit" thus, "Many apply them-

selves to prayers and offices and practice much penance, but because of a single word which seems to be hurtful to their bodies or because something is taken from them they are troubled (since they are proud). They are not poor in spirit, for he who is truly poor in spirit hates himself and loves those who strike him on the cheek." And this is practicing humility. St. Francis so often speaks of poverty and humility in the same breath and refers to them as sisters. "O holy Poverty, the Lord preserve you with your sister, holy Humility."

In the practice of poverty Francis looked to Christ for an example. Possessing all things, yet Christ was born, lived and died in poverty. Together with this lack of material goods came social poverty. His parents were poor, the Apostles were poor and the poor were his first and most ardent followers. St. Francis, in imitation of his Master, wedded to himself Lady Poverty and asked his followers to pledge themselves to a life of poverty in spirit. Francis was born rich, the son of a successful cloth merchant.

Yet he renounced all his inheritance, returning to his father even the clothes he wore. From then on he used the goods of this world only in so far as they were necessary, only in so far as they helped him to love God more and aided him in getting others to love and serve God better. Before his "conversion" he enjoyed the leadership of many friends high up on the social ladder. Later he left this place of honor and prestige. In exchange he chose the poor, the lepers, the simple small folk for his friends. On one occasion, when invited to dine with the rich, he first begged crumbs from the poor and in the presence of the rich partook of the table of the poor.

The Tertiary and Poverty

With St. Francis leading the way, the tertiary is to imitate the poverty of the God-man. True, the Third Order member does not take the vow of poverty as do his brothers and sisters of the First and Second Order and the Third Order Regular. Nevertheless, he is to observe the spirit of poverty. That is, he must keep his heart free from the goods of this world. And the Rule shows him how to do this. The very first paragraph of the Rule of Life commands the tertiary to avoid extremes of cost and style. He is to go easy with money and the things money can buy, observing the golden rule of moderation. Again the Rule puts the tertiary to the test to prove his detachment from worldly goods, to prove his willingness to part with home of them: "Let them contribute according to their means to the common fund." It is not a choice of giving or not giving. There is no doubt about it; all must give something, each according to his means.

Then too, the tertiary must make his last will and testament in due time. Reluctance and unwillingness to conform to this precept indicates an undue attachment to his possessions. It is foreign to the tertiary vocation to seek unduly for honors and powers. Often times these can be had only at the cost of violating God's commands or the precepts of the Church or Rule. Or again, social position often depends on one's willingness to go to extremes in cost and style in keeping up with one's neighbor. The tertiary, of course, can never pay this price.

But this practice of poverty is not merely a negative giving up or doing without. Christ came to give a more abundant life. St. Francis' life was a full life, even amidst his poverty. Francis loved and sought wealth, but

true wealth which Fr. James Meyer describes as an "aggregate of those things, be they spiritual or material, which truly constitute the well-being of a person or people," the character of a man in the sense of responsibility lived up to; the memories and traditions of a family; the religious and moral traditions and heritages lived up to amid difficult circumstances; the home looked upon not merely in terms of cash, but as the center of sacred love and culture. Yes, a home full of children. All these and more, are forms of wealth which cannot be measured in money. A tertiary with a true appreciation of these values will be a worthy son or daughter of the Poverello of Assisi.

St. Francis and Humility

Humility is the manly virtue which helps us recognize and admit our true place in God's sight. It is not the virtue of some weaklings who take refuge under humility because they lack strength to uphold right principles. Nor is it the virtue that forbids us to admit and recognize the talents we do have. Humility is always based on truth. It freely admits the good qualities we have, but gives credit where credit is due—to God.

St. Francis went to Christ to learn how to practice humility. He saw Christ descending from his high throne in Heaven to become man, and like man in all things except sin, obedient unto death, even to the death on the cross. Francis saw Christ teaching not his own doctrine but the doctrine of him who sent him, doing not his own will but the will of his Father.

Like Christ, Francis did not trust his own thinking and learning. He implicitly accepted the teachings of another. He relied not on his own decisions, but always sought help from

the Gospel. He followed not his own will but the will of Christ. He too became obedient. For though he was founder of the Order, he gave up the supreme government to another and promised obedience to his successor. He was even ready to obey a novice of one hour if that novice were appointed his superior. Francis did not deny the good that was in him, but gave credit to God for it. Thus he was able to say when observing a public sinner, "There but for the grace of God go I."

Tertiary and Humility

The tertiary who is truly "poor in spirit" will of necessity also be humble. For the two virtues go hand in hand. Perhaps the real test of humility is obedience by submitting one's will to that of another. Above all, the Third Order member is to be perfectly obedient to the commands of God and the Church and the precepts of the Rule, as explained and directed by the proper superiors. A shining example of blind obedience, the humble tertiary looks not so much to the person of the superior as to the authority represented by the superior. Today the world with its spirit of self-sufficiency tends to discard everything it cannot understand. Followers of the humble Francis will not be affected by this trend. They will admit that they cannot understand the depths of the wisdom and knowledge of God, but will nevertheless accept without question the truths of the catechism because they are God's truths.

Again this denying of one's will through obedience (humility of will) is to be looked at from the positive side. For in this is true greatness. Only the person who can control himself is big enough to control others. And in giving up the undue quest for vain and

worldly knowledge one finds him in "Whom are all treasures of wisdom and knowledge."

And what is the reward for this life of humility and poverty? "Blessed are the poor in spirit for theirs is the kingdom of heaven." Happiness, joy and peace. For this is the meaning of "blessed." This happiness and joy is theirs now. It is limited and imperfect, true, but real nevertheless. And this happiness is to find its perfection and completion in the next. ●

WAY OF CROSS

forth in all its fullness and perfection.

Man's activity does not end with his mystical death. On the contrary, his mystical death will be the source of his full activity, of his full life, of his complete love, already here on earth, where the mystic renews fully the life and activity of Christ, and finally in heaven in the fullest activity and in the most complete life of love.

EPILOGUE

We have opened the book of life of the Cross and pondered its fourteen pages, which are the fourteen stations of the Way of the Cross. In these fourteen pages we have found, as it were, the whole Gospel summarized and illustrated by the example of the suffering Christ.

Truly the book of the Cross is the book of life and the perfect manual for the interior life, which is the renewal of the life of Christ in each of us.

The example of Christ produces love; love generates sorrow for sin, the cause of the sufferings of Jesus, and the desire to be purified from sin and from everything else opposed to the peace of the soul which returns to God in the *purgative way*.

The example of Christ enlightens the mind concerning the way to walk in order to attain its end and to realize its aspirations. The example of Christ produces love which gives the energy to walk in the *illuminative way*, which leads to the fullness of truth.

The example of Christ generates love which unites, the love which makes lover and beloved one, the love which binds the soul to Christ. From this love springs the new life, the perfection of Christian life in daily activity, the perfect of contemplation in the fullness of love, which is the fruit of the *unitive way*.

Let us read frequently the book of life of the Cross. There we shall find peace, light, love. There we shall find the fountain of perfect joy. St. Francis wept over Christ Crucified. But his tears are not tears of sadness: they are tears of love which unite lover with beloved.

Conformity with Jesus, the transformation in Jesus—and the union with God which it produces—is the goal of the interior life.

-
- The great pianist and composer Franz Liszt was a Franciscan Tertiary; also other equally famous men such as Dante, Cervantes, Lope de Vega, Manzoni, Calderon de la Barca, etc.
 - The first to reach the North Pole was the Franciscan Father Juan Somers in 1380.
 - The first cartographer to chart North America was the Polish Franciscan Fr. John Stabnieza in the year 1512.
 - The first one to preach over the radio in Italy and probably in the whole of Europe was Fr. Vittorino Fachineggi, Franciscan author and preacher.
-

Alive for God

by PHILIP MARQUARD O.F.M.

Conferences on Franciscan Virtues
and the Spirit of St. Francis

THE AMERICAN INSTITUTE OF Public Opinion directed by George Gallup reported just recently that the most religious people are the happiest; and the more irreligious people are the most unhappy. We in the Catholic Church quite readily agree to this finding. Over and over again people visit monasteries and convents and good Catholic homes only to come away refreshed and inspired by the deep spirit of simple and wholesome joy found in these places.

St. Francis has always been known as one of the happiest men to have lived in this world. His order too is renowned for its joviality. The root of all this joy is deeply grown into God through a lively faith. St. Francis was regarded as a truly Catholic man. His faith in God and his divine Church was the mainstay of his life.

For genuine happiness you too need this strong faith and the zeal to work for it.

1. Lively Faith

The faith we are writing about is that humility of the intellect that says: I do not know it all, but what I understand is all very logical and reasonable; and those things beyond the comprehension of my intellect I accept on the word of God who is all truth, in-

capable of deception. As Pope Pius XII wrote, this faith is "evidenced in unshakable adherence to revealed truth and in filial submission to the See of Peter." Then he adds: "Society has an urgent need of this spirit, not only for its peace, happiness, and prosperity, but in a way for its very existence. And it is for you, sons and daughters of St. Francis living in the world, to make the spirit sparkle and radiate." *Address of Pius XII Sept. 1945.*

The importance of virile, active faith cannot be over emphasized. Hence on another occasion our Holy Father the Pope stated: "The well-reasoned exposition of the truths of faith, no matter how effective, and a Christian life lived according to conventional standards will not suffice. Today there is need of the greatness of a Christian life lived in its fullness with persevering constancy. Modern thought and life must be led back to Christ, and the only fountain of salvation is the Christian faith, not indeed a mutilated, anemic and diluted faith, but one maintained in all its integrity, in all its purity, in all its strength."

These words clearly indicate the need of growing in the virtue of faith. If you are satisfied with the ordinary faith of the average Catholic, you are

not heeding the words of the Holy Father, nor will you ever have really deep joy and be effective in your living. "Conventional standards" are not enough, he emphatically proclaimed. *No, he went further and discounted the effort to justify a life of frivolity and worldliness by injecting some exercises of piety, purely superficial, even when not puerile and superstitious.*

From this it is crystal clear that the Holy Father desires that you exert yourself to the fullest in the practice of your Catholic faith. There is no room for mediocrity. To meet the modern challenge, you must accept the daily cross as your responsibility in life. Over and above what is of strict obligation to every Catholic, there is a large field in which differing capabilities, joined to a sound judgment and a generous heart, may find a suitable measure of activity. For the Third Order member it certainly is the complete living of his Rule and the Gospel way of life.

You show true faith in God and in the Church when you follow a Rule approved by the Church of God. You steer clear of the danger of hitting the reefs of sentimentalism, extremism, superstition and a host of other evils that lurk in the path of one pursuing his own independent way. You, in other words begin to enjoy the freedom of the child of God, and experience the joy of St. Francis when cut off by his earthly father. He sighed in relief: "Now I can truly say Our Father who art in Heaven." His faith made him feel supreme security in the power, the providence, and the goodness of his true Father in Heaven.

It does take an amount of courage to observe totally the law of God and the Church. You require faith not to compromise. Human respect is a difficult antagonist. Often a dose of

veritable heroism is necessary to surmount the opposition from the world, from friends, and from enemies.

The example of Garcia Moreno, the heroic tertiary and martyred president of Ecuador, readily comes to mind in this regard. He had indomitable faith in God and the principles of God. With courage he set out to rid his country of the unsavory elements in its political life, and he ran into a wall of opposition. It was unscrupulous opposition that stopped at nothing. Garcia's enemies finally imprisoned him and threatened him with the most dire penalties if he refused to submit to their selfish and dishonest plans. In the midst of all these threats Garcia Moreno called out: "Stop! You can take my life, but you will never change my will."

Certainly his example is to be admired and demands your imitation. If you rely heavily upon the Holy Spirit, you will have the grace to act similarly. Perhaps you never will be put to such a test, but there are the many little battles with human respect that require the same help of the Holy Spirit.

2. Zeal for Your Faith

The best way to grow in the virtue of faith is to exercise this virtue by working to spread your faith. It is important to recognize that only a deep missionary spirit will ever bring you the strength of faith you need for true happiness and to cope with all the trials of life.

The redemption of the world is the work of the whole Christ in which each member has his share. Our Holy Father the Pope has said that it is not necessary to make a great to-do, hold public manifestations, and look for a great amount of organization in order to spread the faith of Christ. Terrific

force is exerted by good example, a prayerful self-sacrificing life, and a vigorous profession of faith in Christ. These are things your tertiary Rule demands of you. *Surely you must not be numbered among the group that goes into a church to light a candle, and then thoughtlessly and unconcernedly comes out and extinguishes a reputation.*

It is the command of Christ that you spread your faith. He has commanded: "Let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Mt. 5, 16). And St. Francis was given a direct command to do the same, when Christ spoke from the crucifix in San Damiano's Church: "Francis, go and repair my house." Indirectly through your Third Order vocation this same directive is given to you. As a loyal follower of St. Francis you must be active in continuing the fulfillment of the words: "Go and repair my house."

To keep your zeal for God's cause at a high pitch you need constant reflection on the goodness of God to you and all creation. This was the secret that impelled St. Francis to leave all and devote his complete life to God and his interests. Gratitude always swelled up in the soul of the Poverello when he thought of the goodness of

God manifested in the masterful work of creation, in the self-sacrificing labor of redemption, and the patient and painstaking task of sanctification. You need these same refreshing and stimulating thoughts, because the opposition you experience will often tend to make you weary and even provoke the exclamation: "What is the use of trying?"

There is every reason "to keep on trying" if you dwell on the threefold work of God. Like his, your work must take on a threefold aspect. There must be creation, creating new hope for people in miriads of ways, as making them feel important in God's eyes, that they are wanted and necessary. There must be redemption, redeeming by self sacrifice and teachings its necessity by willing participation in hardships involved in carrying the cross. There must finally be sanctification, a sincere effort on your part to be another Christ by destroying self and building the new life of grace in your soul, and at the same time insisting through noble example that only long persevering effort in the use of the sacraments wins the crown.

This is really living for God. It gives your life its true meaning. It explains the happiness of St. Francis, the saints, and the host of martyrs who gave their lives up with joy. ●

Franciscan Buildings: Assumption O.F.M. Province completed and dedicated a new theological seminary of Christ the King at a cost of 1.5 million dollars. The seminary is situated at the intersection of Highways 64 and 59 in West Chicago, Illinois.

Holy Name Province (4) erected a new Shrine of St. Anthony in downtown Boston at a cost of \$4 million. The new edifice will carry on the down-town church activ-

ities on a wider and omre expandable scale. Looking at St. Peters in down-town Chicago, the great amount of good and the need for such churches is inestimable. In the early years of the Order the friars brought the Church to the plaza and the public square; again today under altered circumstances they are again bringing Christ into the heart of the business world in great cities like New York, Boston, Chicago, Detroit.

A Page for
Third Order Youth

How Modern Is Francis?

By Geraldine Liss,
Tertiary

TODAY, OVER THE TELEPHONE, I said this:

Well, I'd really love to go, but this week is just crammed full. Tuesday night I bowl. Wednesday night there's a club meeting. Thursday I have a class and Friday we're going to the concert. Saturday I've a date. Alice, why don't we postpone that dinner till a week from Tuesday. I'll get a sub to bowl for me.

Tonight, in *The Perfect Joy of Saint Francis*, I read this:

He had had enough for one day: they had drunk, danced, flirted. Tomorrow he was going hunting with some noblemen. Day after tomorrow there was to be a fencing contest at Arnaldo's, with a first class banquet. On Sunday he was giving a party at which he was going to read aloud some of his latest poems, and in the evening there would be a mid-lenten fancy dress ball. And on Monday he was due to leave on a two weeks' trip to Florence with his father.

I compare schedules and find that Francis and I are not so very different.

Let's go back to 13th century Assisi. Young Bernadone is the man about town. Follow him for a moment.

The hunting party from the castle of Count Luigi is ready to ride. Next to the count, impatient to start, Francis shouts, "Whoever makes the biggest kill should give a banquet tomorrow night." Arnaldo calls back, "Eh, Francisco, can I come, too? We know you will be the lucky one."

The mansion of the Bernardones sits alone, a distance away from other houses. Mama Bernardone reflects on the isolation a moment, decides it is good that way. Close neighbors would be driven out by the music and singing and laughing of her son's noisy friends at their frequent lively parties.

Catharina goes to the silk shop with the dressmaker. Not that the dressmaker does not know how much material to get. It is just that Catharina

might hear the melodious voice of Francis making a good business deal for his father. Or he might even see her. And he is so handsome, especially when he smiles at her!

Pietro Bernardone is a little perturbed. Why in Heaven did that free-spending son of his have to use the best wine at his last dinner or ball or whatever it was. Just because a man is well-off doesn't mean that. . . .

* * *

Sometimes we read lives of saints and find that they "oozed piety" all their lives. They had almost no choice but to be saints, since they were always very good. They didn't need to be pushed towards Gods. They were always right next to him.

Then we read lives of other saints and find that they were hellions or near libertines, but they were converted and are twice as great as those who were good all the time.

Francis belongs to neither class. He is simply normal. He lived it up, same as any of us. Then he became God's Troubadour. But there was really no radical change. Oh, yes, he traded his clothes and gave up his riches, but underneath he was still the same Francis. His outstanding characteristic was still that he enjoyed living simply because he was living. He lived not for himself, but for God.

That is *why* he was the joyful saint and God's Troubadour; why he could found a joyful order that is still joyful. That is why he could embrace Lady Poverty, and love the birds, and write the "Canticle of the Sun." That is why he could re-do the Portiuncula chapel and beg for his breakfast and speak to the Holy Father. That ex-

plains why he could sleep in the rain and wear a rough brown robe, and mercilessly punish Brother Body, and give of his nothingness to those who had less than nothing. It is why he could impress the rich and preach to the mobs and bring them the same realizations that he had. Can you hear him?

"God is everything; I am nothing. God has created me simply so that I might have a chance at the Beatific Vision. No matter how difficult life is, it is better than never having been created. Of course, if one is bent on choosing hell as his after life, then it is better not to have been made; but we were made for God. I enjoy living simply because I am living. God has given me all of creation that I might use it to attain him."

Francis is a good saint for moderns, especially for young moderns. It is we who need his simplicity in a complicated world. We have a need for his joy because our civilization substitutes empty hilarity for barren glumness and wonders why nothing is right.

Our contemporaries need his clarity because the middle aged mediocre moderns talk for hours and say nothing or write volumes and express not a thought. Francis is timeless. Francis universal. He was needed in 13th century Assisi. He has been needed in every age since, in every place. He is needed here. Now.

We young tertiaries are the privileged. He is especially ours because he is so like us. He is ours because we have joined his Order. He is ours to keep, but also to give. For what is good must be shared. It is for us to introduce him to those who have him not.

BACK TO
THE RULE

The Virtue of Brotherhood

by XAVIER CARROLL O.F.M.

MEMBERS OF THE FIRST ORDER ARE often asked to explain the meaning of their initials *O.F.M.* Explaining that it means "Order of Friars Minor" is not too helpful because the inquirer will invariably want to know what "Friar" means. The word goes back through the romance languages to the Latin "frater" which means, of course, brother. Members of the First Order stand to one another in the relation of brother, with all its implications.

Members of the Third Order share this same relationship. From the beginning Francis looked upon them and referred to them as the "Brothers and Sisters of Penance." The unit of

the tertiary organization is called a fraternity, an association of brothers. Thus the terminology and mode of organization within the order bespeaks the essence of the tertiary rule, contained as it is in the 9th paragraph, "Let them maintain the spirit of charity among themselves. . . ."

This ideal of brotherhood which is peculiar to the Franciscan family finds expression in an unique manner in the rule of the Friars Minor: ". . . Let them act toward one another like members of a family . . . for, if a mother tends and loves her child in the flesh, with how much greater attention must anybody love and tend his brother in the spirit?" Francis is saying that if natural relationships and instinctive attractions give rise to an intense love, how intense ought to be that regard which exists between persons united in spiritual unity. The term of comparison he uses is the love between mother and child. The members of his brotherhood are to be united with one another with even more intensity than this greatest of all natural, instinctive loves because the basis of their love is supernatural.

This is the distinctive quality about the Franciscan brotherhood: the bond of unity is essentially supernatural. Most other associations, even among Catholics, exist on the basis of a natural community, a certain agreeableness that members find in the company of one another, a compatibility and congeniality, or perhaps in the need felt for one another's assistance. These are the sources of the unity; they bring it into being. As soon as it becomes inconvenient to associate with the others, the individual steps out.

In the Third Order, on the contrary, these natural accompaniments of good fellowship are the result of a unity that exists beforehand and on a higher

level; they are the by-products. By his religious profession the tertiary commits himself to the pursuit of his supernatural destiny in union with other members of the Order. The bond of unity which results from this solemn religious act is no longer an arbitrary thing. It is not simply a community of purpose. It is a spiritual relationship which cannot be relinquished at will.

Given this spiritual bond, the natural effects, as congeniality etc., ought to follow, and should follow. However we must be realistic. This "oughtness" is only a logical oughtness. It is logical only that those who are united in so deep a thing as the pursuit of their sanctification, who are conscious that they are to help one another to the attainment of the destiny that God has intended for them, will show interest in one another, will find joy and consolation in one another's company, will be solicitous for the temporal as well as the spiritual welfare of fellow religious. This is a logical consequence of the spiritual brotherhood they share. But there is often a remarkable divergence between the way we ought logically to feel and act and the way in which we actually do. This is to be expected. Our feelings, if left to themselves, will follow their natural bents. People insist on being people, whether Third Order religious or not. There will be differences of temperament, differences of personality, degrees of attractableness. There will be political differences, race differences, cultural differences. The Third Order is made up of all kinds of people.

It is to be expected that the "feeling" of fellowship and the natural manifestations of community will not always come easily and spontaneously, at least with all. However, the tertiary conscious of the deep bond of supernatural charity which links him to his

fellow religious, will strive gradually to bring his natural feelings into conformity. He will do this with the help of supernatural considerations and the mysterious force of grace. In another association this would not be so. The feelings of compatibility would be the very reason for coming together and as soon as the good will and natural feelings declined, one would withdraw his interest.

There are encouraging signs that the supernatural nature of this brotherliness is becoming more understood among tertiaries. One sign is the popular acceptance of the term "virtue of Brotherhood" as opposed to some vague reference to a "spirit" of brotherhood. The word "virtue" brings to mind a supernatural habit. Another sign is the popular acceptance of the distinction between true, deep, essential charity and the surface manifestations and effects, e.g. camaraderie, etc., which may or may not be the outgrowth of deep lying supernatural love.

Let us clarify. We are not disparaging feelings of good fellowship, natural friendships, etc., within the fraternity. On the contrary, they are to be hoped for and looked to as the natural product of a supernatural fraternal spirit. We are indicating only a point of stress. We are pointing out goals and approaches. We do not want to be satisfied with a natural bond of unity. That is too unstable. It is not what cements the Third Order brotherhood essentially. We are thinking in terms of Our Lord's admonition in the evaluation of natural and supernatural things: "Seek ye first . . . and all these things will be added besides." The fraternity which cultivates the supernatural charity of paragraph 9 will experience many solid, satisfying friendships. ●

Central Office Newsletter No. 73

(Summary)

Tertiary Priests' Service: A special booklet is being prepared for tertiary priests. Collaborating on the work are Frs. Brendan Mitchell O.F.M., Fr. Malachy Flaherty O.F.M. Cap., and Fr. Philip Marquard O.F.M. Besides a brief explanation of the Rule for priests, the booklet will contain a suggested routine of life for a tertiary priest, short Franciscan meditations, the Third Order as an instrument in the care of souls, a list of privileges for tertiary priests.

Hour of St. Francis continues to receive high praise from radio experts and has maintained the high ideals it set out to achieve. Now operating completely in the black, the Hour is looking to the new field of TV, hoping to be able to produce a film in the near future on Our Lady of Guadalupe. Each tertiary's support of the Hour is vitally important. Individuals or fraternities are urged to sponsor a radio station for \$25.00 a year. That amount helps to defray expenses for a year's broadcast over a station which would not receive the service of the Hour otherwise due to the program's budget.

Provincial Annual Reports. In the future each tertiary province will fill out official report blanks giving all pertinent data each year. This will include a complete listing of all fraternities and their addresses. The report will be due July first of each year and cover the preceding year from January to December.

Stop. Don't Shop project continues to gain momentum throughout the country, due to the initiative taken by the Third Order on a national scale three years ago. The posters, window stickers and pledges not to shop on Sunday have been widely used. These materials are free to fraternities in quantities desired. A little donation for postage is appreciated. The pledge leaflets, distributed through the schools, have been very successful in educating people to true Sunday observance.

Peace Medal. The Peace Medal of St. Francis, presented each year by the Third Order, will in the future be awarded at the commencement exercises of one of our Franciscan colleges. In the year of the Quinquennial Congress it will be presented in conjunction with the Congress. Suggestions for worthy recipients of this Peace Medal are always welcomed by the Central

Office, 8140 Spring Mill Road, Indianapolis 20, Indiana.

Third Order Youth Congress Scheduled for mid-August at the University of Notre Dame, the next T.O. Youth Congress theme is "Restoring All Things in Christ." Reports of the St. Bonaventure Congress will be available soon. The Central Office will be most happy to lend assistance in establishing Youth Fraternities in cities which do not have one as yet. "T.O. Youth Digest," a little publication from the Central Office, has been inaugurated to promote tertiary youth work. You are welcome to a copy. Send your local fraternity bulletin in exchange to the Central Office.

▲ The next national congress of all tertiary provinces will take place in Boston in 1957. Start saving a convention delegates' fund. Set aside a definite sum each month for the fund.

▲ Modesty Crusade leaflets are available from the Central Office.

▲ An effort is being made to have uniform terminology in tertiary circles. A committee has been appointed to accomplish this purpose.

▲ The Catholic Information Apostolate aims at making converts by mail. It relies on the spreading of pamphlet literature. The CIA has a plan for fraternities and the pamphlets may be ordered from Catholic Information Society, 214 West 31st, N.Y. 1, N.Y.

▲ Many appeal letters have come to the Central Office as to individual fraternities and provinces from members of the Third Order in other countries. All the causes are worthy; many of them pressing. Fraternities wishing to support a worthy cause can contact the Secretary, Fr. Philip Marquard O.F.M., 8140 Spring Mill Road, Indianapolis 20, Ind. ●

Cordette for Youth. The Conventual Franciscan Fathers (Assumption Seminary, Chaska, Minn.) are publishing *Cordette*, a literary magazine for youth. The magazine features short stories, appealing lives of the saints, informative articles for youth which convey in a simple language and with a Franciscan flavor, the principles of Catholic living. Through the arch-confraternity of the Cord of St. Francis, *Cordette* hopes to draw more and more young people to the priestly and religious life. ●

BOOKS

Psychoanalysis Today, Agostino Gemelli, O.F.M., Kenedy.

Since there seems to be a general pre-occupation today with psychoanalysis, we are especially blessed that a man with the ability of Fr. Gemelli has given us this volume. The purpose of this book is to give us a brief and clear understanding of the teachings of Freud and Jung and the various forms in which these teachings are presented today. It helps so much to clear the atmosphere.

In the first section, Fr. Gemelli is occupied with explaining terms and surveying the ideas of other thinkers and researchers in the field. His vast knowledge as a psychologist, doctor and psychiatrist is generously shared with his reader. The fundamental ideas of the various schools of thought are held up against the background of Christian philosophy and morality. In the light of this norm we are better able to evaluate them. Fr. Gemelli has some definite recommendations to make regarding the role of the doctor and priest in caring for the mentally sick.

The last section of the book deals with the teaching of Pope Pius XII on psychotherapy. The Catholic approach to the subject is clearly set forth. The author is especially concerned with the Holy Father's address to the Fifth International Congress on Psychotherapy and Clinical Psychology held in Rome in 1953. He regards this address as a moral code for those Catholics who are concerned with psychotherapy. Excerpts from this address as well as Fr. Gemelli's comments furnish a valuable criterion for judgment of the various techniques.

The Heart of Father Damien, Vital Jourdain, SS.CC. Trans. Francis Larkin, SS.CC. and Charles Davenport. Bruce, \$4.75.

Fr. Damien, the Leper Priest of Molokai, has had his share of champions as well as defamers. What cannot be denied is his selfless devotion to his charges. The best years of his life were spent for the poor outcasts. When the Hawaiian government forcibly transported the lepers to the God-forsaken island of Molokai, the majority gave themselves up with reckless abandon to all sorts of immoral excesses. Debauchery and brutality were rampant. Eight years after this decree, in May 1873, Fr. Damien arrived. With boundless energy driven only by a burning love he set about to raise the physical and moral standards of the lepers. With his own hands he tore down filthy hovels and erected decent abodes. He begged better food and usable clothing. He became in turn their father, their magistrate, their teacher, their carpenter, and even their grave digger.

This book is a sympathetic and a discriminating account of the life of this now world-famous priest. There were some unfavorable events in his life and even these are presented fairly and honestly. There is no attempt to gloss over; the case is presented without bias and the reader is allowed to draw his own conclusions.

What cannot be gainsaid is that Fr. Damien was a devoted priest, a true disciple of Christ, animated with a spiritual motive in his work and with his faults, a man of solid virtue. The heart of Fr. Damien was a stout heart; a living example of the severest test of love: "Greater love

no man has, than that a man lay down his life for his friend."

Little Birds and Lilies, Mary L. Callahan, Mother Seton Guild Press, \$1.50.

Daughter, sweetheart, wife, mother, widow, nun. That summarizes the life of Mother Elizabeth Seton. The foundress of the Sisters of Charity in America was born in 1774 at the time when our new nation was suffering its birth pangs. In her own life she reflects some of that fighting spirit of early America. She has set an example of courage and perseverance and is bound to appeal to vocation-minded teen-agers for she is the embodiment of almost every kind of vocation. The reader will sympathize with the half-happy, half-sad childhood of the little girl who lost her mother at the early age of three. Her romance with the young Scotchman will intrigue the modern mind. The intimate sketches of Mrs. Seton surrounded by her five lively children give warmth to the narrative. In *Little Birds and Lilies* the author offers to the youth of today, an ideal, a symbol and a picture of the true American woman who was everything a woman can be.

The Popes, Zsolt Aradi, Farrar, Straus and Cudahy, \$4.00.

There is no other individual in the world who can be compared to the Pope. Whenever he speaks, people all over the world take a stand. His faithful flock accept his words with reverence. Men of good will who do not believe in his Church, listen with interested respect. Still others are openly or secretly hostile. The role that he plays in the world has always been a matter of discussion—sometimes calm, sometimes heated. Since the Pope cannot be ignored, this book should be of special interest. Here is an account of how the Popes are elected and crowned. It describes in detail the coronation, its pageantry, tradition and spiritual significance. The meaning of the Apostolic Blessing is explained. The ceremonies of the Pontifical Mass are detailed and how the Church gathers to acknowledge and pay homage to the Vicar of Christ. The book describes the mourning, the burial and the vacancy of the Holy See when every kind of business comes to a complete halt. The meeting of the Cardinals in Conclave, the procedure of balloting and the function of the Church dignitaries who participate in this momentous event—all are treated in a way to capture attention and convey information.

In the center of the book are thirty pages

of pictures which are highly informative. The text itself is followed by an invaluable section of reference material, a biographical listing of contemporary Cardinals and a list of Popes from the time of St. Peter. All told, the volume is comprehensive.

Love Does Such Things, Fr. Raymond, O.C.S.O., Bruce, \$4.95.

The noted Trappist Author shares his own reflections on the beautiful mysteries of Christmas. His approach is unique. Taking the Word "Savior," he fashions a chapter for each of the letters. Each chapter represents one of the wondrous events of the Christmas season. The meditations begin with the Annunciation to the Hidden Life. In them we find lessons for daily living that are timely and intimate. Even though the book centers around the Christmas episode, its message is for the entire year for there is constant reference to the Mass. It is in the Mass now that Christ actually becomes our Jesus, our Savior.

The Saintmaker's Christmas Eve, Paul Horgan, Farrar, Straus and Cudahy, \$3.00.

Another delightful Christmas story, tender and deeply stirring. It is the story of the Castillo brothers, Roberto and Carlos whose personalities are poles apart. The one was possessed of an artistic imagination and the other with practical wisdom. An itinerant Franciscan missionary, traveling New Mexico in 1809, taught them the art of making statues. At the time of the story Roberto has the task of delivering a statue of St. Christopher with the Christ Child to the community of San Christobal in time for midnight Mass. What happened on the journey is the point of the story. It makes for suspense and mystery.

The book is illustrated by eighteen black and white drawings by the author himself. Paul Horgan is a writer worth knowing.

The Capuchin Annual for 1955, Dublin, Church Street, \$5.00.

This year the *Annual* has matched the superb standard of previous years. One hardly knows where to begin to tell about the literary, artistic and historic gems assembled in this priceless volume. A special treasure is the Joys of the Blessed Mother painted by Richard King. In full page color we find a depth of feeling, a delicacy in detail and original execution which give us art of high calibre. Matters both current and permanent, with a special section on the mission activity of the Church, help sustain the *Annual* in a class all by itself. ●

ITEMS of INTEREST

Letter of Pope Pius XII to the Most Reverend Augustin Sepinski O.F.M., Minister General of the Order of Friars Minor, on the occasion of the Fifth Centenary of the death of St. John Capistran.

THE MORE TEMPESTUOUS the waves by which the divine Ship of Peter is tossed about in the course of the centuries, the more at hand and the more powerful the assistance of heavenly grace is felt to be. This truth, which is also taught by "History, the witness of times, the light of truth, the teacher of life" (Cic. De Orat. II. 9), comes to Our mind, as We recall the fifth returning century since John Capistran took flight to the realms above, after having performed so many outstanding deeds for the glory of God and the welfare of Christians, and having died a most holy death. He, indeed, chanced upon most perilous times: when some attempted to render the seamless garment of the Church by abominable schism; and when not a few of the rulers of Europe, prompted by the lust of unrestricted power, threatened one another at times with wars and frequently attacked the sacred rights of the Church with rash daring; when from the Orient advancing armies were already threatening the regions of middle Europe, about to bring destruction and ruin. What is even worse—there were not wanting those who tried to alienate the morals of the peoples, confused by so many dangers, from the precepts of Christian doctrine. In consequence, piety in the souls of some became weakened; and in addition, heresies endangering eternal salvation, spread through many places.

John Capistran, that invincible champion of Christ, had labored with greatest exertion and dogged perseverance throughout the course of his life, to uproot such evils according to his ability, and especially to repel those that made an attack on the Catholic Religion, to bring about mutual peace between the rulers and the peoples, and to renew the morals by evangelical virtue. First of all, it must be asserted, that

he together with St. Bernardine of Siena, was the originator of that pious custom and useful institution of giving popular missions (of preaching to the people in public), especially during the holy seasons of Lent and Advent, throughout cities, towns and villages, in order to instruct all he possibly could in the Catholic Faith, to induce men kindly and earnestly to the reception of the Sacraments, and to successfully renew a Christian manner of life.

When Our Predecessor of blessed memory, Eugene IV, instituted the "Apostolic Preachers" to do this kind of work, John willingly joined their first band. He traveled as herald of the Divine Word and as the sower of virtue throughout Rome, Aquila, Siena, Florence, Bononia, Ferrara, Milan, Verona, Vicetia, Mantua, Padua, Brixia and through many other cities. (Cfr. Muratori, writer of things Italian—XXI, pg. III (1940), pp. 100-103; J. Hofer, Johannes von Capistrano, Ein Leben im Kampf um die Reform der Kirche, Innsbruck 1936.) Nor did he do this only in Italy with rich results for salvation, but also in Austria, Hungary, Bohemia, Germany, Poland, Burgundy and in Flanders, so that people did not fail to propose that he be called "Apostle of Europe" after Our Predecessor of immortal memory, Alexander VIII had enrolled him among the number of the Saints of Heaven in 1690. (Cfr. Acta Sanctorum, Oct. tom. X pg. 427, sq.)

From the cities, towns and hamlets, which he, the herald of Divine truth and the most zealous stimulator of virtue, was about to enter—the clergy and the magistrates, but also the Kings and his Courtiers came out to meet him, carrying relics and the standard of the Cross, as if about to reverently welcome an Angel, singing and constantly repeating: "Blessed who comes

in the Name of the Lord" (Luke Wadding, *Scriptores Ordinis Minorum*, Romae, 1906, t. I., pg. 133). Hence, we are not surprised, if another Predecessor of Ours of blessed memory, Callistus III, affected with great admiration because of so many labors, so many journeys, so many most holy undertakings by John, calls him "the invincible Herald of God and almost-martyr by his life" (*Bullarium Franciscanum*, N.S.t.II.n. 185, p. 100).

Moreover, since the Roman Pontiffs well knew not only his sanctity but also his prudence in the management of affairs, they sent him frequently to not a few rulers, to mediate affairs for their mutual benefit and to restore peace. It was for this reason that he went to Naples, Milan, Burgundy, Flanders and Sicily, and he achieved success.

In the annals of the Church this also shines forth with bright splendor, that he worked to enroll Crusaders against those who were invading Christian Europe; and in a special manner, that by pleading, counselling, exhorting, he contributed to the attainment of that most famous victory, which was gained near Singidunum or Belgrade, in the year 1456.

Hence, it is not only for one reason, beloved Son, that the whole Franciscan Family is about to celebrate the fifth centenary since that invincible defender and propagator of the Christian Religion died a peaceful death, but also because he was a most diligent guardian of the Catholic Faith, devoted son and tireless helper of the Roman Pontiffs, a most diligent restorer of Ecclesiastical discipline in his order and among all the clergy, as far as he was able. The Seraphic spirit and the sublime sanctity of the Patriarch of Assisi were seen revived in him. Hence, you who are about to celebrate this solemn anniversary, place this before your eyes, and with God's help, endeavor to imitate it. *The times in which we are living are not less serious, not less unpredictable, than those in which John Capistran lived. What we all need most is sanctity; sanctity, We say, which alone is able to offer strong remedies to the turbulent times, to morals that have been corrupted, to languishing piety, to increasing hatred and strife.* Hence, let there be aroused daily more and more in you, and yet there be aroused in all, the efficacious endeavor for such sanctity; and may this be—as We ardently wish—the most desired and salutary fruit of your celebrations! May the Apostolic Blessing which We most lov-

ingly in the Lord impart to you, beloved Son, to the whole Franciscan community, and to all those who are about to celebrate the approaching solemn Anniversary—favor and procure it!

Given at Rome, at St. Peter's, on the 4th day of October, on the feast of St. Francis of Assisi, in the year 1955, the 17th of Our Pontificate.

PIUS P. P. XII

The Chinese Franciscan Institute of Biblical Studies celebrated its tenth anniversary on August 2, 1955. So confident were the Franciscan missionaries in 1945 that an era of peace was at last on hand for China, that the work of preparing a critical translation of the Chinese bibles was begun in utmost confidence. The work has had numerous ups and downs during the ten years.

▲ After the first three volumes were published (Psalms, Sapiential Books and Pentateuch), inflation of Chinese money resulted in a loss of nine-tenths of the printing investment.

▲ Distribution of the work to the continent became almost impossible due to closing of the market by the Communists. Neither could the volumes be sent to the interior of China without jeopardizing the safety of the recipient. Even the big missions were disorganized and falling apart.

▲ The work continues nevertheless with the encouragement of the Holy Father, the Congregation of Propaganda and the superiors of the order. By September 15, 1946 the Chinese psalter was issued, October 4, 1947, the Sapiential Books appeared; in 1948, the Pentateuch.

▲ The whole operation had taken place at Peking. In 1948 Peking had to be abandoned for Hong Kong. The first series of the historical books was published here in 1949. November 8, 1951, the second series of historical books was ready. The same day the first series of the Prophetical books appeared; the second series on December 15, 1952. On July 2, 1954, the third series of Prophetical books was published.

▲ The whole New Testament remains to be done together with commentary. The Franciscan biblical commission looks forward to publishing a Chinese biblical quarterly, biblical dictionary and a biblico-apologetic review.

▲ The work has taken a great deal of time and funds. Is it worth it in view of

the slim future of the missions in China as seen from our generation's point of observation? The Franciscans answer with a resounding Yes. The people of Asia, and above all, the people of China, are being called on to play a major role in the world of the future! While Satan goes about that land today spewing his lies and hatred, we must be ready for that opportunity which Providence will surely provide to enter and sow the Word of God in defense of love and truth. ●

Everybody's St. Francis was proved again a few weeks ago when jewelers Bonwit Teller carried on a national advertising campaign to put over a shoddy gimmick-medal of St. Francis by playing on the fetish-instinct of the masses. Half-page newspaper ads pleaded "Give your pets the same protection your St. Christopher medal gives you. A touching Christmas gift, signifying the human concern for the animals dear to us." The cost of the St. Francis medals varied from \$3.00 to 14-karat gold \$26.50. Letters of objection came to the Boston Pilot and to the New World, Chicago diocesan paper. The following week Bonwit Teller softened the ad a bit but kept right on selling. A good "hit" item, as they say in the trade.

Everybody knows St. Francis. But this little incident indicates that most people know him only as the preacher to birds and beasts and lover of little crawling things. *Actually, when St. Francis preached to the birds, he did it, if we can use the pun, for a lark—a kind of exuberant gesture as when a child talks to her dolly or teddy bear.* But Bonwit Teller sum up Francis' life in a little verse on a card that comes with the purchase of the medal: "Saint Francis preached in gentle words, To God's small creatures and little birds."—Actually, the message he preached was to human beings! That is the message that has changed a world and can rock this generation more profoundly than the atomic bomb.

Back from the Dead: *Three years after a Requiem Mass was said for him, a Franciscan missionary returned to his native town of Dordrecht, Holland, looking bronzed and healthy and very much alive. Fr. Misael Kammerer O.F.M., had been reported murdered by aborigines in the Dutch New Guinea. He explained to his happy parents that the false report was spread by one of his New Guinea native guides who was with him when savages captured them. The guide escaped. The*

incident took place at the edge of a mysterious "lost" valley in mountains to the west of the Franciscan mission. Natives who set foot in the valley would be killed by its inhabitants, some 200,000 aborigines living virtually a stone-age culture. The aborigines released Fr. Kammerer unharmed after a month, and he went back later to work among them successfully.

ALL GOOD THINGS IN THREES

There seems to be a kind of mystic symbolism in the number "Three." St. Bonaventure loved to make his sermons in three points and his arguments in either three or seven parts. Here is a list of things that come in threes:

Three Persons in the Blessed Trinity.

Three branches of government: executive, legislative and judicial.

Three orders founded by St. Francis of Assisi.

Three sacraments which impress a character: Baptism, Confirmation and Holy Orders.

Three types of Baptism: water, blood and desire.

Three theological virtues: Faith, Hope and Charity.

Three times a day the Angelus is rung.

Three times St. Peter denied Christ.

Three times St. Peter professed his love of Christ.

Three Magi visited the Infant Jesus.

Three essential properties of being: unity, truth and beauty.

Three functions of the mind: apprehension, judgment and reasoning process.

Three parts to the Church: Militant, Suffering and Triumphant.

Three powers of the soul: understanding, memory and will.

Three kingdoms of nature: animal, vegetable and mineral.

Three duties of children toward their parents: respect, love and obey.

Three obligations of parents toward their children: attention, education and good example.

CALENDAR OF PLENARY
INDULGENCES
FEBRUARY

2. Purification. G.A. & P.I.
3. Bl. Andrew dei Conti C. 1 Or. (Conv.)
4. St. Joseph of Leonissa C. 1 Or.
5. St. Peter Baptist & Comp. M. 1 & 3 Or.
8. St. Peter Baptist (Conv.)
14. St. Jane of Valois W. 3 Or. (Cap.)
17. Way of the Cross (Conv.)—Bl. Andrew dei Conti C. 1 Or. (Fran. and T.O.R.)
19. St. Conrad of Piacenza C. 3 Or.
22. St. Margaret of Cortona Pt. 3 Or.
29. Bl. Angela of Volgino (1), Fl. Louise of Albertoni (2), W. 3 Or. (Fran.)
One of the Fridays of Lent.



So easy to serve...and
every meal a feast!

*Menu
Marvels*

For you! By famous chefs!

ALMOST in no time, you can serve a Sexton Menu Marvel—a hot, savory Chicken Fricassee—a filling meal of flavorful Spanish Rice—a dessert of luscious San Jose Prunes! More than a dozen Menu Marvels—prepared by famous chefs at Sexton—famed purveyor of fine foods for foremost hotels and restaurants. You find Sexton foods at better independent grocers.



APPOINTMENT OF BUYING OF HOUSE
Guaranteed by
Good Housekeeping
CO. AS ADVERTISED THEREIN

Sexton
Quality Foods

John Sexton & Co., Chicago

OBITUARY

Sr. M. Canisia Frank (Wheaton, Ill. 56)
Sr. M. Priska Woerner (Joliet)
St. M. Bonaventura Sterner (Milwaukee 81)
Sr. M. Clementia (Oldenburg)
Sr. M. Linus Morrison (Dubuque)

Chicago: Mary Ahern, Catherine Curley, Charlotte A. Howe, Anthony Kamolich, Catherine Molloy, Anna M. Murphy, Anna M. Necada, Catherine Pahl, Johanna Ryan
—**Cincinnati:** William Pfeiffer—**Cleveland:** Rita Riesterer, Margaret Shafer—**Dallas:** Margaret Monahan—**Jersey City:** Mary E. McGrath—**Milwaukee:** Emma McGinnis, Mary Thill, Mary Worzala, Anna Zaremsky—**Quincy:** Helen Lamy, Katherine Tepe—**Seattle:** Ellen Burns. **St. Louis:** Minnie McGoldrick, Elizabeth Schweiss, Anna Toomey, Louise Thomas, Margaret Thornhill.

Put the FORUM on your mailing list for current Obituary notices of your community or fraternity: The FRAN-CISCAN HERALD and FORUM, 5045 S. Laffin Street, Chicago 9, Illinois

FREE!
ELIZABETH II
EMPIRE
STAMPS
other big offers!

RUSH NAME TODAY! We'll send a generous collection of scarce Elizabeth II stamps from far corners of Empire, all free. Coronations, pictorials from Falkland Islands, Ceylon, Seychelles, South Africa, Tristan da Cunha—many more. All different. PLUS free copy "Stamp Collector's Guide", color copy World's Rarest Stamp. Other offers for free inspection. Limited offer—send today. CARCELON STAMP CO., Dept. 2CPE, Calais, Maine.



**ON LEAVE FROM
HEAVEN — \$2.50
Moreau**

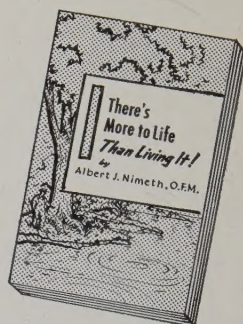
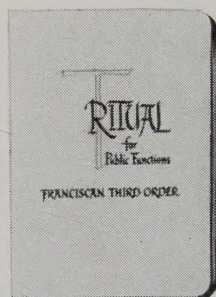
St. Francis returns to earth. What he does to a French village makes interesting and humorous reading.

**FRANCIS FRANCISIZES
PUBLICATIONS FOR
ALL AGES**

2.50
←

.60

.95
→



**THERE IS MORE TO
LIFE — .95
Nimeth, O.F.M.**

The book directors and Tertiaries have been waiting for. Excellent analysis of T. O. spirituality.

RITUAL FOR PUBLIC FUNCTIONS: Hegener — .60 At last a ritual to fill a need. Printed in black and red. All prayers for T. O. functions. Durable cover. A "must" for all members.

**LITTLEST BROTHER
Sr. Joselma — .50**

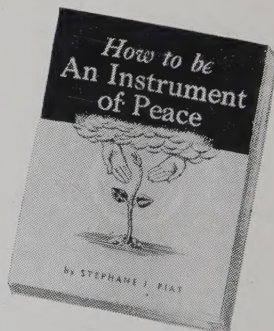
A Franciscan book for children. How a tiny boy becomes a monk. Gives the kiddies a real treat.



.50

**AN INSTRUMENT OF PEACE
Piat — .95**

A challenge to help better the world in the spirit of St. Francis. Rich, rich with inspiration.



.95

All Third Order
Needs and
Supplies

Send for
Catalog

FRANCISCAN HERALD PRESS

5045 S. Lavin Street • YArds 7-2100 • Chicago 9, Illinois